

GUIDE TO HOLINESS.

For the Guide to Holiness.

PLEASING GOD.

NO. 3.

PRAYER.

WE have looked at those three beautiful volumes, (Creation, Providence, and Grace,) in which our heavenly Father has made himself known to us, and have inquired how we shall please him in the study of them. Having considered in what manner we ought to receive his communications to us, it is natural, in the next place, to inquire how we should conduct our communications to him.

How shall we please God in prayer?

This is by no means an unimportant inquiry. Thousands of prayers are offered, which evidently do not reach the ear of Jehovah, notwithstanding he has styled himself a prayer-hearing God. How is this? He has told us, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." That is, "You are selfish in your prayers. Instead of considering what will be for my glory, and the good of the universe, you are intent on your own gratification." The prayer which says, "Bless me and mine," without regard to the rest, cannot but be displeasing to the benevolent Being, who loves all the creatures he has made, and is constantly looking out for the good of all.

Men ask amiss when they pray for spiritual blessings which they do not really want. It is to be feared that many a prayer is offered like that of Austin: "Lord, make me a good man, *but not now!*" Such persons will ask God in the morning, to be with them through the day, and then, perhaps, never think of it again. They allow themselves to indulge in occupations, thoughts, and conversation, quite incompatible with any sense of the divine presence. Indeed, they have so much to do, and say, and think, which is unfit for the eye and ear of God, that it would be very embarrassing to them to have their prayer answered.

Such persons ask daily for divine guidance, when all the while they mean to have their own way! It is truly painful to listen to the prayers of many professors of religion. They pile petition upon petition, evidently without considering what they ask, or how they ask, or whether they are ready to receive the answer; and indeed, with little or no expectation of getting any answer. Consequently they do not wait upon God for it. If any of the blessings they have asked, are given, they do not receive them as coming from God; or if they do, they cannot think he gave the good gift in answer to their prayers — they dare not think their prayers had anything to do with it; and it is difficult to see how they can, while they pray so unbelievably and mechanically.

Praying at set times, in the closet, and in social meetings, simply because it is a religious duty, seems a strange perversion of the sweet privilege of communion with God. There can be nothing pleasing to him in this. Would it be pleasing to us, to receive visits of cold politeness, regulated as to their length and number by the laws of etiquette, from one whom we tenderly loved? O for that baptism of the Holy Ghost which makes Christians pray all the time, as it were, involuntarily — when it becomes almost as natural to pray and give thanks, as it is to breathe!

If we would please God in prayer, let us imitate David. He was taught by the Spirit, and therefore, his devotional exercises are models which we may safely copy. Sometimes he utters grievous complaints, his spirit is overwhelmed; all the waves and the billows have gone over him — it seems as if David's faith had failed! But it is beautiful to see how he will break out, in the midst of his lamentations, in expressions of confidence. Many a psalm, began in a

mournful strain, as it proceeds, rises into hope, and finally ends in triumph. Let us imitate David's practice of mingling words of trust and expectation with our petitions. It will strengthen us, and cannot but be pleasing to God. He lends a gentle ear to our prayers and complaints, but surely he is better pleased with our praises. We cannot be too minute or specific here.

If our private devotions consisted chiefly in adoration, thanksgiving, and expressions of confidence, instead of taking so much the form of *direct petition*, probably the effect on the soul would be better. I knew an experienced Christian who found it strengthened him very much, to pause frequently in prayer, and say to himself, again and again, "He *can* do it!"

A full-souled, child-like confidence in God, implies such a sympathy with him, as sometimes leaves us nothing to ask. "Father, glorify thyself!" seems to cover the whole ground.

Where petitions follow one upon another, in a long and earnest prayer, without any mingling of praises, or expressions of confidence, there is danger of leaving an unfavorable impression on the mind of the petitioner, and on those who hear him, as if he were urging a reluctant giver. It is good to pause, and remind ourselves how far this is from being the case. An indulgent parent loves to supply his children's wants, and he loves to have them look to him for every thing, realize their dependence, and present their various requests; but he does not like to be teased. It shows they have not perfect confidence in his discretion and affection.

O Christian, you who hunger and thirst after righteousness, when you pray that God would "sanctify you wholly, and that your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ," never forget to add, with a full heart, "Faithful is he that calleth me, *who also will do it!*"

When your spirit is overwhelmed within you by reason of outward or inward trials, our compassionate God, so far from being displeased with your sighs and tears, is touched by them — in all your afflictions he is afflicted — therefore pause sometimes in your grief, and exclaim, with the psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my

God!" Or, with Jehoshaphat, you may go still further, and praise him for the victory, *beforehand*.

It is the privilege of the Christian to extract sweetness out of each bitter thing—to make every storm an excuse for clinging more closely to the bosom of Infinite Love—to make every little trouble an errand at the throne of grace, and a reason for tarrying there. There is a pleasure in tears, when the hand dearest to us wipes them away. Does any thing great or small trouble you? Go and tell your covenant God. You will find that the very act of spreading it all out before him, will soothe and give you light. While you are yet speaking, he will answer. That quiet which steals into the soul, is the still, small voice of the Comforter; and that new view of the case, which seems to suggest itself to your mind, is the *wisdom* which he has promised. Spread out all your causes of grief—tell the Lord how you feel about them—what you hope, and what you fear; you are sure of his sympathy, and that is a precious thing. We spend much time in detailing our grievances to earthly friends, where we expect nothing but sympathy, and are greatly comforted by it. Now if we are so fond of drawing upon the sympathy of our fellow-men, who after all, cannot help us, why not, in the fulness of our hearts, carry every complaint to the ear of that gracious friend, who will take pleasure in listening, because he knows it is in his power to relieve us?

Finally, our prayers, to be pleasing to God, must be inspired by the Holy Spirit. If he is not pleased with self-originated acts, he cannot be with self-originated prayers. That is, prayers which flow out of our sense of want, or sense of duty, or our affections, or our sympathies. Let us wait upon God first for our prayer, and then for the answer. All holy desires come from the Spirit, and of course, are pleasing to him. But the desire for the salvation of one who is dear to us, may not be a holy desire, it may originate in natural feeling. That is probably the reason why so many prayers of this class do not appear to meet the Divine acceptance. In order to have our prayer pleasing to God, we must be in sympathy with him. The same state of feeling is required, that exists in a perfect earthly friendship. You have entire confidence in your friend; his interest is as precious to you as your own, so is his reputation, and his well-being every way. You are about to solicit a favor of him; it may be something

which, in itself considered, is very desirable ; yet you will look at it with your friend's eyes, rather than your own, and inquire whether granting it will be, in any respect, disagreeable to him, or whether it will, in any way, interfere with his plans. If so, your love for him will not permit you to make the request.

May our gracious God fold us so closely to his bosom, that we cannot find it in our hearts to ask anything, till he first gives us leave.

S. J.

From Essays on Holiness.

AN EXHORTATION TO THOSE WHO HAVE FALLEN FROM THE ENJOYMENT OF HOLINESS.

1. As there are many in the church of Christ who have received entire sanctification, but who have not retained and improved it, I know not how I could feel clear to write on holiness, without particularly considering their case ; especially, as there are so many on that unhappy and dangerous ground. To such, therefore, this essay is addressed. You are conscious, my brethren, that you are not now so happy, or so safe, as when you could read your title clear to mansions in the skies, having the abiding witness of the Spirit ; therefore you desire some advice suited to the state of your souls : this I shall attempt to give, praying the Father of all mercies to direct mine and your minds into all truth.

First, I advise you to realize as much as possible, that the law of God requires you to *lead a holy life*. You may think this would be an easy thing to what it now is ; yea, that it would be your delight to live holily, if you now enjoyed what you once did. Be assured, however, your relapse from former enjoyments releases you from no obligation to live in a holy manner. The law of God requires at your hands perfect obedience in every point. Its requisitions are the same now, as when you felt better disposed and more strength to keep its precepts. Because you have grieved the Holy Spirit, and he has, in a measure, withdrawn his sacred influence, you are not therefore, to think yourselves exonerated from obedience. If a man, by intemperance, deprives himself of sober reason, and plunges into

vices which he before abhorred, the civil law considers his intemperance not as extenuating, but as aggravating his crimes: or if by mismanagement, a man becomes poor and unable to pay his debts, his poverty does not liquidate the claims of his creditors. To apply this: if we grieve away the Holy Spirit, we are answerable to God for our conduct, and obedience to him is demanded, as much as if we had the Spirit to help us; the law remits no claim, whether we retain or grieve away the Spirit. Bestir yourselves, therefore, my brethren, that you sin not against God, by omitting any duty, or committing any evil. God watches, not only your open and principal actions, but the inward workings of your hearts; he scanneth all your motives of action, your most secret intentions, and the first risings of every thought, of every desire and temper; he weigheth your words, and continually spieth all your ways. Tremble then, before this all-seeing and sin-hating God! Dare not grieve his Spirit, depart from his law, or displease him in any thing. Remember, he hath given you more to improve than many others have had, and therefore, more is required of you: you have had light, privileges, and manifestations of divine love, far above those of many Christians, and God requireth of you accordingly.

2. Relative, as well as personal duties, are binding upon you. You are surrounded by multitudes, to whom you are required, if possible, to be useful, — to do all possible good to their bodies and souls. How many around you are poor, infirm, sick, insane, foolish, superannuated, melancholy, unfortunate, bereaved, widows, fatherless, &c.; all of whom have claims on your humanity and benevolence, and to whom you must render all the assistance in your power! How many sinners around you are ignorant, stupid, careless, idle, vicious, persecutors, hardened, desponding, &c.; to whom you must administer instruction, warning, reproof, direction, or encouragement, as their cases require! And how many Christians are weak, ignorant, grieved, afflicted, discouraged, disconsolate, tempted, half-hearted, or backslidden! To these, your brethren, you owe important duties. God requires, and all the above named characters need, that you labor for their good to the utmost of your power. And as *to be useful* is one great end of your life—consider farther: Are there no literary, moral, charitable, friendly, Bible, or missionary societies, for you to encourage, and help with your hands, your head and

heart? Are none of the temples of your God unfinished, or out of repair? Are no new ones necessary that immortal souls may hear that word by which they may be saved? Are none of the heralds of the cross, their families, widows, and orphans, destitute of comfortable food and raiment, or other common necessities of life? Ye that are called Christians, and have wealth committed to your trust, consider how worldly men expend their millions in pride, ambition, war, and worldly projects; and are you the only men upon earth, who are incapable of any great enterprise, however good? How will the useless heaps of hoarded gold rise in the day of judgment, and condemn the sordid soul of many a rich professor of Christianity?

If our motives are spiritual and pure, our eye single to the glory of God and the eternal good of men, if we are diligent and faithful in good offices and endeavors to be useful, God will make us blessings to society, lights in the church, the salt of the earth, and way-marks to heaven for others; and so far as we come short of the good that we might do, in the same ratio we displease God, and hinder our own holiness. O then, my brethren, be up and doing! God will repay in blessings on your own head, whatever good you do, or faithfully endeavor to do, among your fellow mortals. Perhaps it is because you are niggardly, or tardy and slothful in your attempts at usefulness, that your souls pine and famish for lack of spiritual blessings. All deeds of usefulness must be performed from this principle:—*A desire to obey and please God.* To him alone we must look for our reward; and all we do must be without pride, ostentation, or vanity. “We are, at best, unprofitable servants, and have done only that which was our duty to do.”—Luke 17: 10.

3. If you would recover the ground you have lost, in point of holiness, you have crosses to take up. The cross does not sit easily upon you now, as formerly, but it has grown heavy and irksome, by being neglected; you will, therefore, find it no easy matter to obey in all things, those commandments which once were *not grievous* to you. But *to obey is better than sacrifice.* The cross is your life; and however painful and disagreeable it may be to your cold heart to take and bear it now, it is the *sine qua non*, without which you cannot be saved.

Therefore, my brethren, parley not with the tempter and your feelings, but obey the Spirit and word of God without hesitation.

Force yourself into the performance of those duties wherein your will is crossed, pride mortified, self abased, and your ALL given up to the Lord. By the crucifixion of *self*, you will do much towards drawing nigh to God. At least, you will find out the strength of your corruptions, by the opposition they will make to the *obedience, usefulness, and cross-bearing*, which God requires; and by finding out the strength your corruptions have gained, you will see the greatness of your loss in losing purity of heart: conviction will then increase; and it must increase, till it fills the soul with holy shame and sorrow, for having grieved the Holy Spirit.

But I would not have you go about this *obedience, usefulness, and cross-bearing*, thinking to make yourselves any better, or more deserving of the grace you have lost; I only want you to be *in the way*; for out of this way you never can be holy; and I must particularly caution you not to *trust* in your works or sufferings for God, to prepare you for receiving holiness; for that would spoil the whole, and absolutely hinder your recovery. You must feel your own weakness, unworthiness, helplessness, and insufficiency for any good purpose. If you form good resolutions, pray God to bless them. Set out upon nothing in your own strength; and realize that you can make yourself no better by all your efforts. In pursuing the course I have marked out, you will find that sin is mixed with all your actions, words, and thoughts: this will break down your spirits into deep distress and godly sorrow; and your minds will be occupied with a despondency of help but in God.

4. But if you find the course you ought to pursue attended with many trials and afflictions, submit to them with patience and resignation. The following considerations may assist you to be reconciled to your lot. 1. It is less painful than you deserve. 2. Less painful than what your Lord and Master endured for you. 3. No more trying than what many saints, perhaps most of those who are in heaven, have passed through. 4. Many of your companions in tribulation now suffer as much as you do; perhaps more. 5. Sinners have troubles greater than yours. 6. If you bear not your present trials patiently, you may have much greater to bear. 7. God will not try you beyond your strength. "As thy days, so shall thy strength be." — Deut. 33 : 25. 8. Your afflictions are necessary to purify you. 9. They are tokens of God's love to you. 10. They

will terminate in your unspeakable advantage, if received and improved with humility. 11. Others will be profited by seeing you bear all patiently. 12. Death shall end and heaven reward all your sufferings. These considerations are designed to encourage you to recover holiness, though the way may be strewed with many afflictions and trials. When you are perfectly reconciled to your lot, the Lord may lighten your burden, because he finds you willing to bear it. Consider, then, some of the principal ends the Lord has in afflicting us, probably are, 1, to break the natural obstinacy of our will; 2, to stain our pride; 3, to wean us from the world; 4, to bring us nearer to himself; 5, to purge us from idols; 6, to make us heavenly-minded.

Perhaps the chief reason of your losing the grace you had received, was, you consented not to follow a suffering Master through the sufferings to which he called you. Peradventure you met with violent temptations — strong persecutions — little esteem among your brethren — great struggles to keep your old enemies out of the heart — great sacrifices were required — crosses lay in your path — self-denial was before you, &c. But, 1, you were not called to martyrdom; 2, nor to confiscation of all your property; 3, to imprisonment, banishment, or stripes; nor perhaps, 4, to any extraordinary trial; yet did you fret, and grieve, and mourn exceedingly, that the way to heaven was so rugged. How would a conversation with one of the ancient prophets, apostles, or martyrs, make you ashamed of your faint-heartedness! And what if you could join the *innumerable multitude* which St. John saw in heaven, without passing through any sharp trials on your way thither; would you not think yourself unworthy to rank with those who had arrived there through great tribulation? How would you wish you had borne your troubles patiently! Take then, dear brethren, with patience, and even with thankfulness, all the bitter potions that an all-wise God sees best to send, or permit to be given you.

5. Furthermore, I exhort you to seek *happiness* in God only. You may, indeed, temperately use the creatures God hath given for your enjoyment; but 1, Use only such as he hath ordained for us; 2, Use them in such times and ways as he hath appointed; 3, And in such degrees; 4, Use them not for sensual pleasure, and the gratification of your own will, but for the health, strength, and comfort of your

body, that you may the better serve and enjoy God ; 5, Be thankful for them, but continually look for higher blessings ; 6, If God seems to hide himself from you, seek not to repair this loss by creature indulgences. An immortal spirit can find no happiness but in God : he is the source and centre of our being and happiness. Animal existences may be satisfied with animal and sensual gratifications ; but the human spirit finds real and permanent happiness alone in that Eternal Spirit who gave it being. My brethren, you have not been entirely spiritual and holy in your desires and pursuit of happiness ; and the consequence is, creature desires and gratifications have stopped up the channels of better enjoyments. Even Christian company, strange as the assertion may appear, sometimes hinders our communion with God, and our happiness. If we are too much in company, talk too much, neglect our own hearts, and forsake our closets, we shall certainly find barrenness in our souls. An eminent Roman Catholic had these words for an epitaph :

Say, where is PEACE ? For thou its paths hast trod,
" In solitude, retirement, and with God."

Thousands of Christians and Christian ministers have found their peace hurt, their enjoyment of God interrupted, by an excess of company and conversation. Very " few know how to converse profitably more than an hour at a time." How many visits and conversations would have been profitable, had they been some hours shorter, that by their unguarded prolixity have done as much hurt as good. Ministers, especially, says a great man, should be " with God and their books " as much as possible. Not only our senses and tongues must be under a gospel discipline, but also our imagination. The pleasures of the imagination may be sanctified, or otherwise, according to the taste and temper of the heart. This faculty of the soul is so volatile and versatile, that if not reined in by plain Scripture and sound reason, it may run away with our innocence and happiness : as too many have proved by experience, and found themselves in the vortex of enthusiasm, error, sin, and misery.

But I would have the imagination run within a circle circumscribed by the words of inspiration and enlightened reason ; the tongue regulated by piety and Christian wisdom ; the whole body kept under gospel discipline, and the whole soul set apart to serve and enjoy God only.

6. It may be necessary for you to examine the causes of your fall: how you came to lose that union and communion with God which you formerly enjoyed. Perhaps you would not *let your light shine* before your brethren, and before all men; it may be that on the other hand you gave way to *pride*, to high thoughts of yourself, your gifts, attainments, character, &c.; if the latter were your case, the following lamentation may express your state.

"Hardly yet do I know
How I let my Lord go,
So insensibly starting aside;
When the tempter came in,
With *his own* subtle sin,
And infected my spirit with *pride*.

"But I felt it too soon,
That my Saviour was gone,
Swiftly vanishing out of my sight;
My triumph and boast,
On a sudden were lost,
And my day it was turned into night.

"Only *pride* could destroy
That innocent joy,
And make my Redeemer depart;
But whate'er was the cause,
I lament the sad loss,
For the veil is come over my heart."

Or perhaps you were *self-indulgent*. You were not afraid to give an undue license to your bodily appetites. The sight, hearing, smell, taste, touch, were not kept wholly in submission to God: or the imagination was not curbed in by Scripture lines. Possibly you forgot to watch and pray; two of the plainest and most important Christian duties. By neglecting to watch and pray every moment, you lost your confidence in God, opened a door for the enemy to come in at, and fell into his power, in some measure. But if you gave way to self-will, anger, impatience, fretfulness, discontent, peevishness, covetousness, evil-surmisings, jealousy, or *any other* unholy temper, you thereby fell from your innocence and felicity of mind. Worldly *cares*, unnecessarily engaged in, or unduly attended to; worldly *business*, not performed with an eye single to the glory of God, in a worldly spirit rather than a devout frame of mind; and worldly *company*, kept without any particular call of duty: all, or any of

these, would rob you of that great blessing—PERFECT HOLINESS. But *unbelief* certainly had much to do with your fall; and perhaps was the principal cause of it. By doubting and carnal reasoning, thousands fall: and none can stand but by faith. *Standing still*, instead of *pressing on* to greater attainments, prepares the way for actual backsliding; *slothfulness* in the means of grace, causes many to pine; *disobedience to some precept of the moral law*, overthrows some; others *labor so little* to save those around them, they cannot prosper themselves; by *shrinking and receding from crosses*, trials and sufferings, many grow faint and weak as other men.

Brethren, you must pray, think, and examine closely, till you find out by what means you fell from your steadfastness.

7. But if you would recover the blessing of perfect love, you must *perfectly repent* of all your sinfulness and short comings. “The repentance consequent upon justification, (says an eminent writer,) is widely different from that which is antecedent to it.” This implies no guilt, no sense of condemnation, no consciousness of the wrath of God. It does not suppose any doubt of the favor of God, or any *fear that hath torment*. It is properly a conviction wrought by the Holy Ghost, of the sin which still remains in our heart; of *the carnal mind*, which “does still remain, even in them that are regenerate:” although it does no longer reign, it has not now dominion over them. It is a conviction of our proneness to evil, of an *heart bent to backsliding*, of the still continuing tendency of the *flesh to lust against the Spirit*. Sometimes, unless we continually watch and pray, it lusteth to pride, sometimes to anger, sometimes to love of the world, love of ease, love of honor, or love of pleasure more than of God. It is a conviction of the tendency of our heart to self-will, to atheism, or idolatry; and above all, to unbelief, whereby, in a thousand ways, and under a thousand pretences, we are departing, more or less, *from the living God*.

With this conviction of the sin remaining in our hearts, there is joined a clear conviction of the sin remaining in our lives, still cleaving to all our words and actions. In the best of these we now discover a mixture of evil, either in the spirit, the matter, or manner of them; something that could not endure the righteous judgment of God, were he “extreme to mark what is done amiss.” Where we least of all suspected it, we find a taint of pride or self-will, of

unbelief or idolatry : so that we are now more ashamed of our best duties, than formerly of our worst sins ; and hence we cannot but feel, that these, so far from having any thing meritorious in them, yea, so far from being able to stand, in sight of the divine justice, that for these, also, we should be guilty before God, were it not for the blood of the covenant. One thing more is implied in this repentance, namely, a conviction of our helplessness, of our utter inability to think one good thought, or to form one good desire : and much more, to speak one word aright, or to perform one good action, but through his free, almighty grace first preventing us, and then accompanying us every moment. The repentance, or *conviction* above described, is what you felt previous to receiving complete sanctification, and is the same that you must again feel, if you would be healed of your backsliding. Accompanying this conviction, is a holy shame for having grieved the Spirit, grief, sorrow, and mourning. A great struggle is experienced, similar to that which preceded our first receiving perfect love.

8. I will now give a concise and recapitulatory account of the manner in which holiness is regained, in the words of an esteemed brother in the ministry, who has long been a witness of this great salvation ; which I copy from a letter to me on this subject.

“ Our *peace* can never be even, while we are upon the back ground, or when we do not retain the grace given. A great blessing enlarges the soul’s capacity, and if we do not retain, there is an *aching void*. Here, I am persuaded, thousands of our (church) members are now groaning, and can hardly believe it possible for them to enjoy a witness as clear and full as they formerly had ; and here the master-piece of Satan’s subtlety is displayed, in hiding from them the real *nature and effect of gospel faith*. Is it not strange that *faith* which was so easily exercised, should now appear so MYSTERIOUS ? so difficult to come at ?

“ Do you ask, How shall one obtain the witness he has lost ? I would advise — 1. Feel himself reined up by the law of God to lead a useful life in the church. 2. By this law he will find the strength of sin (1 Cor. 15 : 56,) in his heart ; i.e. he will make sincere resolutions, but soon break them all. He says, ‘ I will be more faithful ; ’ but don’t consider that *faith* is the *root*, and *faithfulness* the *fruit* : if it be so difficult to bear fruit, we should suspect the root.

‘The branch cannot bear fruit *of itself*, except it abide in the Vine.’ The root, then, wants nutriment; this is *heart work*. 3. He should *separate* himself unto God; at the same time feeling his own weakness. If he resolves, pray God to sanctify the resolution. 4. He will now find that sin mixes with all his actions, words, and thoughts. Here will be deep distress and godly sorrow. 5. He must feel his utter helplessness; that he can make himself no better by all his efforts. Then, 6, expect this blessing by faith alone. He must come just as he is: i.e. expect it *by faith*, just *as he is*; and expect it *now*, this moment. If we think we must do, or suffer something first, that is looking for it *by works*, *by sufferings*, and not by faith. O how easily faith takes hold, when we have let go every thing else.”

The reader will excuse my quotations, though they express the same, or similar ideas to those already stated; as they corroborate my own testimony, and help my illustration of the subject, by giving different, but not contrary views of the same point.

9. I know not how to withhold from my reader, a beautiful definition of faith, by one whose memory (now that he rests from his labors,) is dear to hundreds of thousands, both in Europe and America: the founder (under God,) of the Methodist Church. Speaking of that faith whereby we are sanctified wholly, he says: — “Though it be allowed that both repentance and its fruits are necessary to full salvation, yet they are not necessary in the *same sense* with faith, or in the *same degree*: not in the same degree; for these fruits are necessary, *conditionally*, if there be time and opportunity for them, otherwise a man may be sanctified without them. But he cannot be sanctified without faith. Likewise, let a man have ever so much of this repentance, or ever so many good works, yet all this does not avail: he is not *sanctified* till he believes. But the moment he believes, with or without those fruits, yea, with more or less of this repentance, he is sanctified. Not in the *same sense*; for this repentance and these fruits are only *remotely* necessary, necessary in order to the continuance of his faith, as well as the increase of it; whereas faith is *immediately* and *directly* necessary to sanctification. It remains that faith is the only condition, which is *immediately* and *proximately* necessary to *sanctification*.

“But what is that faith whereby we are sanctified, saved from sin,


and perfected in love? It is a divine evidence and conviction—
1. That God hath promised it in the Holy Scriptures. Till we are thoroughly satisfied of this, there is no moving one step further. And one would imagine, there needed not one word more to satisfy a reasonable man of this, than the ancient promise, ‘Then will I circumcise thy heart, and the heart of thy seed, to love the Lord your God with all your heart, and with all your soul, and with all your mind.’ How clearly does this express the being perfected in love? How strongly imply the being saved from sin? For as long as love takes up the whole heart, what room is there for sin therein.

“It is a divine evidence and conviction, Secondly, that what God hath promised, he is able to perform. Admitting, therefore, that *with men it is impossible* to bring a clean thing out of an unclean, to purify the heart from all sin, and to fill it with all holiness; yet this creates no difficulty in the case, seeing ‘with God all things are possible.’ And surely no one ever imagined it was possible to any power less than that of the Almighty! But if God speaks, it shall be done. God says, ‘Let there be light; and there is light.’

“It is, Thirdly, a divine evidence and conviction that he is able and willing to do it now. And why not? Is not a moment to him the same as a thousand years? He cannot want more time to accomplish whatever is his will. And he cannot want or stay for any more *worthiness or fitness* in the person he is pleased to honor. We may, therefore, boldly say, at any point of time, ‘Now is the day of salvation.’ ‘To-day, if ye will hear his voice, harden not your hearts.’ ‘Behold! all things are now ready, come unto the marriage.’ To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more, a divine evidence and conviction that *he doth it*. In that hour it is done. God says to the inmost soul, ‘According to thy faith, be it unto thee!’ Then the soul is pure from every spot of sin; ‘it is clean from all unrighteousness.’ The believer then experiences the deep meaning of those solemn words, ‘If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.’ ”

My brethren, you have here a lucid, comprehensive description of that faith, by which you first received, and may now again receive, perfect holiness.

10. The same excellent author last quoted, goes on to inquire:

“‘But does God work this great work in the soul, *gradually or instantaneously?*’ Perhaps it may be gradually wrought in some. I mean, in this sense, they do not advert to the particular moment, wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously; that the Lord should destroy sin, *by the breath of his mouth*, in a moment, in the twinkling of an eye.  AND SO HE GENERALLY DOES, *a plain fact, of which there is evidence enough to satisfy any unprejudiced person.*”

11. With an address from the same venerable man, I shall close my exhortation to those who have fallen from perfect holiness.

“Thou, therefore, look for it every moment. Look for it in the way above described; in all those *good works* whereunto thou art ‘created anew in Christ Jesus’ — there is then no danger: you can be no worse, if you are no better, for that expectation. For were you to be disappointed of your hope, still you lose nothing. But you shall not be disappointed of your hope: it will come, and will not tarry. Look for it then, every day, every hour, every moment. Why not this hour, this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or works. If by works, you want something to be done *first, before* you are sanctified. You think, ‘I must be or do thus or thus.’ Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are: then expect it now. It is of importance to observe that there is an inseparable connection between these three points, expect it *by faith*, expect it *as you are*, and expect it *now!* To deny one of them, is to deny them all. To allow one, is to allow them all. Do you believe we are sanctified by faith? Be true, then, to your principle; and look for this blessing just as you are, neither better nor worse, as a poor sinner that has nothing to pay, nothing to plead, but *Christ died*. And if you look for it as you are, then expect it now. Stay for nothing: why should you? Christ is ready; and he is all you want. He is waiting for you: he is at the door! Let your inmost soul cry out,

‘Come in, come in, thou heav’nly guest,
Nor hence again remove;
But sup with me, and let the feast
Be everlasting love.’”

For the Guide to Holiness.

TO FREEDOM FROM THE EARLIEST DAYS.

To Freedom, from the earliest days,
The soul of poetry has given
The tribute of its mighty lays,
A note, that had its breath from heaven.

Nations have started at its call ;
And not a heart and not a hand
Was absent from the living wall
That rose around the bleeding land.

And yet, which gives the greatest pain ?
The links the outward man that bind ?
Or that unseen but galling chain,
Which subjugates the sinful mind ?

Oh sinner ! If there's truth and power
In all that calls us to be free,
Awake ! 'Tis now the day, the hour !
Arise, assert thy liberty. U.

For the Guide to Holiness.

ON THE NATURE AND PRACTICAL EXTENT OF THE POWER OF LOVE.

It is worthy of notice, that pure or unselfish love has a power beyond any thing else, to make *itself* loved. This remarkable power is as permanent as its own existence. As its attributes of universality and purity, its dispositions to love *all*, and to love all *without selfishness*, are essential to its nature ; so also is the attribute of its influence, that secret but certain power of making itself beloved, which it has over all minds. It is not a power therefore, which is acquired, but inherent ; not incidental, but permanent ; exerting its authority by virtue of its own right, and not merely as the gift of favorable circumstances.

2. Pure love necessarily makes itself beloved, because it involves in its own nature two things which have a power over love, namely: Truth and Beauty. If there are any grounds for the assertion, which is sometimes made with great emphasis, that the highest wisdom comes from the heart; then it is certain that pure love, which is the highest exercise of the heart, has an alliance with truth as well as with affection. Truth is in it, in its source, and flows out in its issues. Pure love could not exist without the truth of things existing in it,—that truth which is *eternal*, proclaiming that love without selfishness, is what it ought to be, and that it could not be otherwise than it is, without a violation of the facts and order of the universe. The truth is in it, in what it is and in what it makes, in its nature and its results. He, who is in the exercise of this ennobling affection, cannot contend for the mastery, cannot defend or overreach another, cannot oppress his fellow-man, cannot engage in war. His spirit, therefore, involves a doctrine. It proclaims the unchangeable nature of rectitude, the cessation of oppression, the right to life, subsistence, education, and religion, the restoration of universal brotherhood, the establishment of universal peace.

3. And pure love is as beautiful as it is true. Beauty is the daughter of truth. The true and the beautiful, in morals as well as in nature and art, have an eternal relation. And where the truth is, standing out in its own free and noble lineaments, there must be beauty. When things are in the truth, they are where it is fitting and right that they should be;—just in their facts, just in their relations, just in their influences. And this statement will apply to morals, as well as to nature. There is a truth of actions, as well as of things; and when morality is in the truth, the moral action also is just in its facts, just in its relations and influences. And it is an eternal law, that whatever is in the truth cannot be out of the sphere of beauty; but has at the same time a lesson for the understanding and the heart.

4. With such elements involved in its very existence, pure or holy love cannot fail to make itself beloved. While its nature is to go out of itself for the good of others, and its very life is to live in the happiness of others, such is the transcendent truth and beauty of its divine generosity, that, without thinking of itself, it makes itself the centre of the affections of others. In its gently pervading and at-

tractive nature, it finds the analogy and the representation of its influence in the natural world. The sun as the centre of the solar system, binds together the planets which revolve around it, because it has something in itself, which may be said to allure and attract their movements, rather than compel it. What the sun is to the natural world, pure love is to the moral world. It not only has life in itself, which necessarily sends out or *gives* love, but has an innate power in itself, which necessarily *attracts* love. Receptive, at the same time that it is emanative, it stands as the moral centre, which, without violating their freedom, turns the universe of hearts to itself.

5. The man, therefore, who is inspired and moved by the sentiments of pure or holy love, is a man of *power*. The maxim that knowledge is power, is not more true than the proposition, that love is power. Limited in knowledge, and weak perhaps in social position, the man who loves, is powerful by *character*. His mere opinions, divested as they necessarily are of the perversions of selfishness, inspire more confidence than the proofs and arguments of other men. His wish becomes a law, and has far more influence with those around him than the arts and compulsions which a spirit less pure and generous would be likely to apply. Power is lodged in him, lives in him, moves in him, goes out from him. It costs him no effort. It is felt, almost without being exercised.

6. This helps us to solve the problem — *How shall we do good*. To have a heart of holy love, is to do good, because such love cannot exist without possessing in itself and without exerting an influence for good. Power dwells in the bosom of love. The man who will not fight, but when he is smitten turns the other cheek, and like the Saviour, forgives and loves his enemies, conquers by the grandeur of his sentiments. The man who does good from the impulse of good, and without asking or seeking reward, disarms enmity, commands friendship, controls sensibility. He realizes, in the spiritual sense of its terms, which is far more important than the temporal, the fulfilment of the declaration of the Saviour, "Give, and it shall be given unto you. Good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

7. It may undoubtedly be admitted, that those who have not arrived at this high degree and purity of love, nevertheless have influence. But their influence, whether we regard it as more or less

considerable, is *aggressive*, rather than *attractive*. It compels, rather than draws. By arguments in support of Revelation, by appeals addressed to their interest and fears, by social and prudential arrangements, they aim to bring others within the currents of religion, and to coerce them, as it were, to come in. They are much at work, developing plans and prudences of action, mining and countermining with the highest dexterity of moral and religious strategie, sometimes with considerable effect, and sometimes like the apostle Peter and his associates, toiling all night and catching nothing.

But to the man whose heart is filled with divine love, his life is his strategie; his heart is his argument; and the Holy Ghost within him, is his prudential consideration. The less his strategie, and the more his simplicity, provided his simplicity is founded on purity and faith, the greater will be his power. He can no more separate power from himself, or himself from power, than he can separate himself from existence.

8. Love, (that love which flows from God, and is of the same nature with divine love,) controls all things. Brute animals cannot stand before it. There is not a bird that flies in the air, nor a wild beast that roams in the forest, that does not yield to its supremacy, as soon as they really know it to exist. They now fear man and flee from him, because they know him to be an enemy. If they only knew it to be otherwise, they would come and light upon his head and lie down at his feet, as they did in the days of the garden of Eden. The heart of the leopard would be softened, and the tiger and the lion and the lamb would lie down together. And if there are men whose hearts are harder than those of the wild beasts, they are not too hard to be softened and moulded by the same divine power.

Love, therefore, is the principle operating by its own divinity, and attractive in its influence rather than aggressive and compulsive, which is destined not only to control, but to renovate the world. It will conquer, it is true, by a new system of diplomacies; but its conquest will be none the less effectual. The blast of the bugle, which arouses the energies of the unholy and belligerent, will be succeeded by the song of angels, *Peace on earth, and good will to men.*

L. M.

For the Guide to Holiness.

TO THE LAMBS OF THE SAVIOUR'S FLOCK IN CHARLOTTE AND GERRY.

MY DEAR BRETHREN, BELOVED IN THE LORD : — It is to me a source of unmingled pleasure and distinguished honor that I have the privilege of addressing those whom the Great Shepherd calls his own, and delights to lead out into the open pastures of his love, and beside the still waters of comfort. When "I came to you, brethren, I came," you know, "not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know any thing among you save Jesus Christ and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and with power ; that your faith should not stand in the wisdom of man, but in the power of God." As I shall never forget the gracious outpouring of the Holy Spirit on all the saints of the Most High, and the power and energy that was given to the Word of truth as it was made to reach your hearts, so you will never lose sight of your thorough awakening to a sense of your guilt and condemnation as sinners, and your subsequent and glorious conversion to God. Faith, standing in the wisdom of men, I knew would have a miserable foundation, one that would soon give way, and leave you, in the estimation of the world, miserable backsliders ; I therefore studiously avoided having any thing enter into the foundation of your faith but the power of God. You were admonished that great desolation had come upon the church of God, and with many, religion was a hissing and a by-word, on account of there being formal professors, and a great army that had abandoned it altogether. The character of the backslider looked unlovely and even quite wretched, and your resolution was firmly set that you would never swell the number of wretched apostates.

All this was so brought before you, that it was thoroughly considered before you took the first step toward the fold of Jesus. When I left you for this field of labor, it was a matter of wonder to some, that out of so many, but one (and that not a clear case,) had

turned from the good way ; but to me, I must confess, it was more a matter of expectation and joy.

But while you have been steadfast in your *profession*, have you been immovable in your love to God, and faithful in the discharge of your religious obligations ? Cold-heartedness and stupidity you have learned to deprecate as much as backsliding itself, for it is backsliding. I remember well your love and joy and hope, as manifested the last time I met you in class. Do the same continue ? Has every grace increased more and more ? Do you very often, and when you have time, go away alone, and read the blessed Bible, and spend some time in secret prayer ? How many times in a day is this practised ? Most of you are yet under the guardian care of beloved parents. Are you obedient, obliging, and loving ? Do you always speak to and of your parents with reverence and respect ? Honor thy father and thy mother, for this is the first commandment with promise. Are you always in the prayer and class-meetings when it is at all practicable ? Do you realize that the Spirit of the Lord is with you, and that where the Spirit of the Lord is, there is liberty ? Do you speak and pray as the Spirit and your judgment point out the duty ? Has any one of you grown cold toward the Sabbath school ? There is no one way in which you can be more useful than in taking care of those little ones. They belong to Christ, and it is the duty of the church to feed them with the sincere milk of the word. I beseech you, brethren, always be present in the Sabbath school.

Does your love abound more and more toward one another and to all the brethren ? Do you love those the most fervently who are the most prayerful — whose lives and conversation are the most circumspect — that are the most free and willing to advise, comfort, and *admonish* you, and lead you on to the perfection of holiness in the fear of the Lord ? Have you that charity that is long-suffering and kind — that is not easily provoked — that *thinketh* no evil — that when it is possible, believeth all things good of a brother, and if faith fails, that hopeth all things, and if hope fails, that endureth all things ? Has all bitterness, and wrath, and anger, and clamor, and all evil-speaking, been kept away from among you with all malice ? And are ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you ? Or which

can hardly be supposed, have you had no occasion for these godly admonitions of the apostle?

If you are increasing in love to God and your neighbor, you are advancing in holiness. Let the commandment, "*Be ye holy*," be engraven upon your heart. Remember it is God who requires it. He demands it for his own glory, for the good of his church, and last, not least, for your own happiness here and glory hereafter. Be not content with the ordinary attainments of Christians. Live not in the dreary region of a heartless profession. Be not idlers in the vineyard of the Lord. He will soon come to gather the fruit, and it will be your joy and triumph to have a rich harvest in readiness for him at his coming. Your great business is with God, the souls of men, and eternity. No qualification is adequate to this work, but that which comes from heaven. May the promise of the Father, the comforts of the Holy Spirit, come upon you and qualify you for every good word and work.

The example of no Christian societies within my acquaintance, is watched by an ungodly world, as is yours. The wicked have done all that their means would allow of, to shame you out of your confidence in religion and induce you to fall back into the ranks of the enemy. Thank God, you were sustained. Now the enemy in shame has left the field, and given you up as lost to the world, will you dream of a time of ease and rest? May heaven forbid it! You are lost if you do. It is but one of the wiles of the enemy. When the wolf howled and the lion roared and threatened to enter the fold, you were driven to the bosom of your Great Shepherd, and not one of you was injured. He that was for you was mightier than all that could be against you. Are you now less watchful, less prayerful, less resolute in the discharge of your duties? I hope and pray not. As the world's malignant eye is continually on you, guard all your words, and shun the very appearance of evil, before them. At the same time, let your light so shine before men that they may see your good works, and be led to glorify your Father in heaven, remembering that they that turn many to righteousness shall shine as the stars in the firmament, for ever and ever.

I commend unto you my successor in that field of labor. Uphold and make him abundantly useful to you, by your prayers. Now I commend you to God and the word of his grace, which is able to

build you up. My heart's anxieties for you are only known to God. But he will take care of you. I have confidence in him.

Your tempted servant in the hope of immortality, she, that was once among you, joins me in my salutations.

RANDOLPH, *Aug. 15th*, 1849.

H. H. MOORE.

From the Evangelical Christendom.

CHRISTIAN FELLOWSHIP.

ONE sole baptismal sign,
 One Lord, below, above —
 Zion, one faith is thine,
 One only watchword — love.
 From different temples though it rise,
 One song ascendeth to the skies.

Our sacrifice is one,
 One Priest before the throne —
 The slain, the risen Son,
 Redeemer, Lord alone !
 And sighs from contrite hearts that spring,
 Our chief, our choicest offering.

O, why should they who love
 One Gospel to unfold,
 Who seek one home above,
 On earth be strange and cold ?
 Why, subjects of the Prince of Peace,
 In strife abide, and bitterness !

O ! may that holy prayer,
 His tenderest and his last,
 His constant, latest care,
 Ere to his throne he passed —
 No longer unfulfill'd remain,
 The world's offence, his people's stain.

Head of the Church beneath,
 The Catholic — the true —
 On all her members breathe —
 Her broken frame renew !
 Then shall thy perfect will be done,
 When Christians love, and live as one.